

RELIGIOUS INTELLIGENCER.

"Behold I bring you good tidings of great joy."

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VOL. I.

FOREIGN INTELLIGENCE.

BAPTIST MISSIONARY SOCIETY.

NINETEENTH REPORT.

Extracts of Correspondence.

AGRA. *Mr. Mackintosh to Mr. Ward, July 8.*—"Since my arrival at Agra, the best part of my time has been taken up in assisting Mr. Peacock in the school. Twice or thrice a week we attend Mr. Corrie's Hindoost'haneé worship in the town. At other times we step down to the ghats,* by the river side, morning and evening. As the weather has been very hot, crowds of people come to bathe and walk in the cool of the day, some of whom stray into the garden attached to our house: we have therefore plenty of opportunities to recommend the sure way of salvation by Jesus Christ, and to point out, in a friendly way, their errors and superstitions. We often question them how they expect pardon and salvation. They answer, by offerings to the Gods and charity to men. I have often replied, that worship and charity were injunctions laid upon man: but that man, having incurred the displeasure of God, by disobedience and rebellion, the sentence

* Not far from our house are four brick landing-places, (ghats,) and all along the beach, especially from our bungalow to the Fort, (about 300 yards,) crowds of people resort for bathing and walking. This is indeed a fine field for Missionary labour. At one of these ghats, large tortoises are fed by the Hindoos: these animals are become so tame, that they can be touched by the hands. I have at times pointed out to the Hindoos, their hard-heartedness and cruelty, in passing by on their way to the river, a number of fellow-mortals, perishing for a morsel of that food profusely given away to fish in the river, for which God had sufficiently provided in the water, where their food exists without their care.

of death is passed upon all men to condemnation, for all have sinned and come short of the glory of God, and that we are thereby brought to need a deliverer to save us from the curse of the holy law of God; that Jesus Christ undertook to become our Redeemer, according to the promises of God, which he made to Adam, Abraham, and the Prophets; and that all who truly repent, and believe in him, of all nations, shall be saved; explaining in them, the birth, death, life, and doctrine of Jesus. Some hear with attention, and receive tracts; but many cannot read; to these I sometimes read, and advise them to learn, that they may judge for themselves. The Musslemans are confounded that the name of their prophet is not to be found in the Bible: they declare that we do not possess the genuine gospel.

"One day, seeing a man bowing himself to the very earth before his teacher, I was immediately touched with this piece of idolatry, and said to some about him, 'Oh! how proud and presumptuous is man, to receive that worship which is due only to God.' The man sat speechless. Oh that this people may be made sensible of the dishonour thus done to the Maker of heaven and earth, by their 'abominable idolatries.' Having reproved a man for gross obscenity uttered before the female bathers, a sipahee replied, 'The English government is certainly better than the old government: for (says he,) when I was a boy, boys and girls with silver ornaments about them were not safe out of the sight of their parents, as they would have been in danger of being robbed and murdered.'"

"Abdool is expected to return from Lucknow in a few days. His relations affectionately embraced him. The

Lord has prospered his way, and saved him from the hands of his enemies: the Nabob intended to apprehend him, from complaints made to him, had he survived the night. Mr. Corrie has agreed with Mr. W. Bowley, an acquaintance of mine, to watch over the Native converts here.

A female friend at Agra thus writes to Mrs. Marshman. "You would be much pleased to see Mrs. Mc Intosh, sitting with her New Testament, reading and explaining it to a flock of female beggars, who seem to pay great attention. She has learnt to read the Naguree Testament since we left this for Calcutta. My Native writer reads two chapters of the Scriptures in the Hindee to me daily, and to my servants before they go to rest.

SIRDHANA. In July, Mr. Chamberlain says, in a letter to Dr. Carey: "I rejoice in the great demand for the scriptures, and exclaim to myself, when I call to remembrance your grand employ, 'What hath God wrought.'

"Lately a man called on me who passes for a Suyed,* but I suspect he is a Bagdad Jew, as he can read Hebrew very fluently. He says, that he wishes to be a Christian; but I have little hope of him. At Hindoost'hanee worship lately, one or two have constantly attended, who appear to love the word. It is pleasing to see them come: 'faith cometh by hearing.' I have set up another Hindee school, into which I am informed, nineteen scholars have entered. The other schools are going on pretty well, but not altogether so briskly as I could wish: seven or eight can read the scriptures pretty well."

"When I view all circumstances, I stand in astonishment, and bless God, who has so wonderfully brought me here, and who preserves me too. Should any be converted here, of course they will be helps; but we want a country-born young man, to go amongst the Roman Catholics.

* A class of Mussulmans, who are at the head of the sect; they are the descendants of Mahomet's daughter.

"As to prospects,—what shall I say? The heaven is at work, though it is not visible. Here and there a little appears. One young man was turned out of his house for the gospel's sake, a few days ago. He appears to bear it well.

"A man is come from another place, who says that he has made up his mind to become a Christian. I saw him to-day for the first time.

"As it respects schools, here is a large field for action, in the most favourable circumstances. In three towns, I have three schools, in which, from the last accounts, there were in the first, 25; in the second, 28; and in the third, which was but just begun, 17; at home we have about 20 boys—in all, 90. My plan is, to allow five rupees a month to the teacher who has twenty children in the school; if under, only four; and if over thirty and towards forty, one rupee to a helper. If ten schools were established on this plan, much good might arise from them. Allow twenty-five boys to a school, and of these allow that two in ten learn to read the scriptures yearly, or fifty in one year; ten years, at this low calculation, will produce five hundred readers. But if the schools be well managed, they will produce double the number; and many of these will be expert teachers for the next generation. In my school at home, in which I have seldom had twenty, I have three who are become good readers of the Persian Hindoost'hanee, and two are coming on in Hindee. The visiting of these schools, in a prudent manner, would be productive of many benefits to the people; their favourable opinion would be maintained; and light, now a little and then a little, would be imperceptibly, but effectually diffused abroad. I hope to obtain the above number, and trust Providence for money to support them.

MAHRATTA.—In July, Mr. M. thus writes to his uncle, Dr. Carey:—"On Lord's days, after I have read a chapter or two, Ram-mohun chooses his text, from which he discourses in a

manner peculiarly easy and feeling. He goes out with Henry to the villages almost daily, and has been well received, and heard with pleasing attention. Yesterday they went to Indora, where about fifteen people with the head man of the village heard them, and requested that they would come often to teach them. I have the Gospel of St. Matthew in Gandy, to the 22d chapter, and which Henry always takes to read when they go to a Gand village. It is very well understood, and at one village they heard Ram-mohun with great delight. He has been into the skirts of the town, but is not so well received there. Mrs. M. is very much pleased with Ram-mohun's wife, who daily attends our family-worship.

"Lately a large flight of locusts from the north made their appearance in the town, and then went off to the south. The Natives begin to be very apprehensive of a famine. The thermometer is now at 90."

Ram-mohun to Mr. Ward, Nagpore.—"The petition of Ram-mohun, Christian. Since my arrival at Nagpore, I am making known the word of the Lord, and labouring near the city: but the Raja of this place is very arbitrary: from the fear of him no one dares own the Saviour. In this country idolatry carries all before it with dreadful force. The poor wish to hear, but are afraid of the Raja. Therefore my dear Brethren will pray for this people, and for the Raja, that our Lord the Saviour's word may find a place here; and for me, that I may no more go into the ways of sin, but follow the Lord fully, that in making known his word I may not be negligent. As the Lord in much compassion has brought me into this country, and united me with his eminent people, O pray for me. The faults that I have committed in the presence of my Brethren, I pray that they, remembering the Saviour, will forgive, and constantly let their compassion rest upon me."

Mr. M. to Mr. Ward, August 9.—

"Ram-mohun and his family are a great blessing to us: he has quite unmasked some of the hypocritical gosses and others, who used to sit with such feigned love for the word: yet by others of a more humble stamp, I hope his gospel message is received. He goes out generally every evening when the weather will permit, and is heard in some places with much attention and delight. Henry Antony will, I hope, become very useful under the tuition of Ram-mohun, with whom he always goes out, and seems much delighted with the work."

In November, Mr. M. writes from Elik-poor, to Mr. Ward:—"We arrived here on the 23th ult. The day after our arrival, I went to pay my respects to the Nabob, who received us in a very friendly manner. I mentioned that I had brought with me a new version of our scriptures in Hindoost'hancee with the Persian type: he expressed a great desire to see a copy, which I sent him. Yesterday morning a request came from the Nabob, that I would send some one who was able to read the printed character: accordingly I sent Henry and Ram-mohun. The 5th, 6th, and 7th chapters of Matthew were read in the court, before the Nabob and several of his principal ministers: they were highly pleased with it. The Nabob asked Ram-mohun of what religion he was. He told him he was a Christian, and was about entering into a discourse on the nature of the Christian religion, when the Nabob's attention was called off to something else, and they were desired to take their leave. From the kind manner in which the Nabob treated them, and asked questions, I trust Ram-mohun's mission to Elik-poor will be very acceptable. I have requested him to take all opportunities of going among the natives of the place, to make known the gospel, and to distribute two or three books as he can find opportunity. The difficulty is in getting people who are able to read them; and where they cannot do it readily, I am afraid the generality

are too lazy and too indifferent to it to make a second attempt. To-morrow or next day, we are to dine in the company of the Nabob, his son, and several ministers, who all partake of our food and wines in the English fashion.

"The Nabob's palace, with that of his son, Namdarkhan, and other parts of the family, is a very noble and extensive building; besides which, he is building regular streets, for the convenience of trades-people. The back part of these forms extensive stables for his horses; but the most famous of his works is an aqueduct, which conveys water to all parts of the city by pipes, the reservoirs for which are on a very grand scale.

"Elik-poor is chiefly inhabited by Mussulmans, and is considered as a place very sacred. It is in part surrounded by a high brick and stone wall, with round bastions. The principal gates leading out of the Fort are very grand. The Fort was commenced by Ismael-khan, the father of the present Nabob; a great warrior, and a man of most extraordinary character, and who was slain through the great enmity that subsisted between him and the prime minister of the Nizam. Being only twelve coss from the Gial-gbur hills, on one of which is a Fort of that name, the view of the hills and country around is very interesting."

Mr. M. returned to Nagpore early in December, and in the same month thus writes to Mr. Lawson:—"The people were not so desirous of hearing and receiving the word of God as I had hopes of: I trust, however, that the word sown there will not wholly have been east upon stony and thorny ground. Henry and Ram-mohun were invited one day into the presence of the Nabob Elik-poor, where they read and discoursed of the salvation of mankind through the Saviour: in that court they have our scriptures in the Persian, Mahratta, and Persian Hin-dee languages."

(To be continued.)

CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

From the Rev. E. Henderson. Christiansfield, April 25, 1816.

Since I wrote to Mr. Tarn, I have visited the Bishops of Aarhus, Viborg, and Aalborg, all of whom expressed their approbation of the object, and their determination to do all that lies in their power to promote its attainment. The Right Rev. Dr. Birch of Aarhus, has already collected 1,100 Rix Bank dollars, and is deeply convinced of the importance of the Scriptures as a book of instruction in the schools and the cottages of the peasantry. This venerable prelate must be known to you, by his critical labours with respect to the Greek Testament, and the beautiful edition of the four Gospels, which he published at Copenhagen after his return from Rome, 1778. In the Lord Lieutenant of Aarhus, his Excellency Baron Gyldenkrone, I found also a warm friend of the cause, who took the liveliest interest in the accounts with which I furnished him of the progress of the Societies in different parts of the world. In Viborg I met with the kindest reception from the Right Rev. Dr. Block, who is regarded as the first Greek Scholar in Denmark. Being repeatedly at his house, I had an opportunity of talking fully over every matter with his Lordship in regard to the different Societies it would be found advisable to establish in his diocese. It is his full determination to establish an Auxiliary Society in Viborg, at the meeting of the Synod in the month of July next; when he intends making the importance of circulating the Scriptures the subject of his charge to the clergy; and minor Association he hopes will follow of course, when once the attention of the Clergy has been directed to their importance and utility.

From an Italian Gentleman. Malta, April 22, 1816.

Having travelled for some time with

a Jew and three Turks, I presented them with an Arabic Bible; the Jew took it with delight, and being more conversant with the Arabic language, and better able to read than the Turks, he seriously began to read, and to discuss it with the Turks. They were all convinced of the truth of Christianity, and publicly received into the bosom of the Christian Church. The Jew was named "Timothy;" and the three Turks received the names of John, Peter, and Paul.

AFRICA.

From his Excellency Governor Mac Carthy. Sierra Leone, June 6. 1816.

My Lord—I have the honour, in compliance with the wishes of the Auxiliary Bible Society for the Peninsula of Sierra Leone, and the British settlements and establishments on the Western Coast of Africa, to transmit, herewith enclosed, a copy of their resolutions.

I have only to express my sincere satisfaction in being the organ of a new Society, and to assure your Lordship, that we all participate in the exalted opinion the Parent Society entertains of the indefatigable attention and continued exertions of their illustrious President, in promoting the objects and interests of the Institution.

I have the honour to be, &c.

C. MAC CARTHY, Governor.

N. B. This Society has remitted 191*l.* sterling, as its first contribution to the Parent Society.

From the Rev. E. Bickersteth. Sierra Leone, June 3, 1816.

Wherever I have had an opportunity of conversing with the Mandingoes, who understand Arabic, I have found them very desirous to receive Arabic books.

Monge Fernandez, who is the Headman at Bramia, and has many other towns, and considerable power and influence among the Susoos, assured me he should be very glad to receive Arabic Bibles, and would take care to distribute them where they would be read.

I gave three Arabic Bibles as follows: I stopped at the hut of a Mandingy man near Kacara, on the Rio Pongas. He told me he came there to get a little money by trade, but found the times bad, and meant to return. He said he could read Arabic, and had the Koran. I asked him a few questions about it, with reference to his business, and he said his book allowed him to get money by lies. I told him, white men had a book which they well knew came from God, and which told them liars went to hell. He then said, how is it so many white men tell lies? I replied, can you say that Missionaries, and those white men who love our book, tell lies? He said, "You speak true palaver," and added, "Can you give me this book? I go home and I like to take it with me to read." I said, I would think about it, and he might come to me at Canoffee in a few days. He accordingly came, and asked again for the Bible, which after some further conversation, I gave to him.

The Headman of Kapparoo, a large native town near the Isles de Loss, teaches Arabic, and I gave him an Arabic Bible. Having first read the commandments to him, and pressed upon him the importance of reading that book, and observing its precepts as the only way to bring us to the knowledge of God, he gratefully accepted the Bible.

I went with our excellent Missionary, Mr. Nylander, to Madinia, a native town belonging to Dalla Modu, on the Bullom shore, and presented to him an Arabic Bible, with which he seemed highly gratified. His Mahomedan Priest was called in, and began to read it. At a worship in their Mosque, at which between sixty and seventy men attended, Dalla Modu produced the Arabic Bible before his people, and handed it about among them. He then addressed me through his interpreter, and spoke at some length to me. The substance of his address was, that I had done him a great favour in bringing him that good book, which they were glad to

have. I told him I was obliged by his favourable acceptance of that book. It contained the Law, the Psalms, the Prophets, and the Gospels; and to their belief and practice of that book Englishmen owed all their happiness. I hoped, therefore, that they would read it; and it was my prayer to God to bless them in doing so.

HIRBERNIAN SOCIETY.

In 1806 a Society was instituted in London, denominated the Hibernian Society—for the purpose of establishing schools, and circulating the Holy Scriptures among the poor in Ireland. Perhaps there is no place in the world, and especially in Christendom, where ignorance, superstition, and bigotry, are so predominant as in Ireland. The Society have had many difficulties to encounter and much to discourage; but its exertions have been unceasing, and its benevolence unbounded. The following Report, made at their last annual meeting, will show with what abundant success God has crowned their exertions.

Tenth Report.

The Committee were prevented from using the language of congratulation, at the last Annual Meeting of this Society, on the re-establishment of the peace of Europe, by the occurrence of sudden and alarming events, which appeared to be pregnant with trouble, and to forebode renewed and long continued hostility. Those events, however, have been controlled by Him who is "wonderful in counsel and excellent in working;" and now, for the first time, the Annual Meeting of this Institution will be held under the benign influences of National and General Peace! To God be ascribed all the glory, for this merciful dispensation of his Providence! And may it be connected with "good-will towards men," in the hearts of all who love and fear Him, and with increased and successful efforts for the extension of the Redeemer's kingdom in the world, which is "righteousness, peace, and joy in the Holy Ghost."

The Committee are persuaded, that the Members of this Society will greatly participate in the satisfaction and pleasure, which arise from accumula-

ted evidence of the rectitude of its principles, the benevolence of its plans, and the efficiency of its exertions, as well as from the cordial approbation and the decided sanction which the statesman, the moralist, and the Christian philanthropist, have united to give to those great and interesting objects, which it is the design and the desire of this Institution to accomplish.

These objects have been so fully detailed, and so clearly explained, in the preceding Reports of the Committee, that it is unnecessary, on the present occasion, to enlarge on them. They are, in brief, to establish schools; to circulate the Holy Scriptures; and to diffuse religious instruction among the lower classes of the people in Ireland: and by these means, to implant in the minds of the rising generation, principles of pure morality and Scriptural piety; and also to shed such an enlightening and purifying influence on the lower orders of the people, as shall be efficacious for the removal of individual wickedness and guilt, of domestic disorder and wretchedness, and of national anarchy and mischief.

That in Ireland the condition of the poor is characterized by gross ignorance and immorality; that their children are rising into life, without instruction to enlighten, or principles to moralize them; that the Catholic religion, by systematically and determinately withholding the Scriptures from the greater part of the population, prevents the diffusion of Divine light and influence, and perpetuates mental degradation and depravity; are truths, too evident to be doubted, too serious to be slighted, and too awful to be neglected: and they unite to produce a conviction on every reflecting mind, that Ireland presents a most impressive spectacle for the exercise of Christian benevolence, and a very extensive field for the ardour of Christian exertion.

The Committee presume that these general reflections will be deemed an appropriate introduction to the detail which they will now enter upon, of the proceedings and operations of the Hie-

bernian Society since the last Annual Meeting.

In the Report which was then made, the number of Children who were receiving education in the Schools established by this Society, was stated to be upwards of eleven thousand. The Committee are truly happy now to report, that the Institution "has lengthened its cords, and strengthened its stakes"—that the Divine Providence has continued to enlarge the sphere of its operations—and that, by the Quarterly Return which was made up to the 31st of Dec. it appears, that the number of Schools is more than three hundred, and that the children and adults educated therein exceed nineteen thousand.

The Committee are persuaded that the approved system upon which the Society's Schools have been established; the constant and vigilant inspection to which they are subjected; and the evident benefits which they have produced on the minds and habits of the Children, have powerfully tended to the enlargement of the Society's operations in Ireland. Designs so benevolent, and results so pleasing and important, must be impressive and efficacious; and accordingly, they have been found to stimulate many respectable individuals, in our sister-country, to co-operate with the Hibernian Society in the formation of schools for educating the children of the poor; under a well-grounded hope of ameliorating the condition of the lower classes of society, and of producing the most beneficial and important effects on the political and moral interests of their country.

The present state of the Schools is reported to the Committee to be such, as to admit of the most favorable representation being made of them. A Correspondent of the Society writes thus:—"In a School at S— there are 117 children: their parents, in general, are so poor that the education of their children would have been neglected; and so depraved, that their example might have had a fatal influence on their offspring. These chil-

dren are almost literally new creatures;—never did I witness such a change. Filth has given place to cleanliness; forwardness the most indelicate, to a meekness and modesty the most engaging. Their proficiency in the Scriptures is very pleasing; and, from the answers they give, and the striking change in their whole deportment, it may be hoped that God has written his truth on their heart."

If but a part, only, of those happy effects, which have resulted from the establishment of the School at S—, is realized in the Society's Schools in general, the Members of this Institution have abundant reason to congratulate each other on the success which it has pleased God to give to their laudable exertions; and, on this subject the Committee are happy to state, that the Visitors to the Schools (consisting principally of resident Clergymen) report very favorably of the proficiency of the children in learning, and in their Scripture lessons; and also of the readiness and pertinency with which they answer such questions as are put to them, concerning what they read.

As the children derive such benefits from the Schools, it is reasonable to suppose that they feel an attachment to them, and to the books, especially to the New Testament, out of which they are instructed. This supposition is verified in several communications which the Committee have received from their correspondents in Ireland. A School near S— was attempted to be broken up, by the influence of a Catholic priest; on which one of the Society's agents sent for the books. The parents of the children were much afflicted with this occurrence, and intreated that the School might be continued; and, as for the children,—fearing to lose the sources of their delight and instruction,—they all rushed out of the School, and carried their books away with them!

The Committee have received some pleasing details of the influence which Divine truth has had on the minds and hearts of some of the children in the

Society's Schools. A child, while reading the New Testament, exclaimed,—"O! how wrong it is, that we have been taught to pray to the Virgin Mary and to the Saints! Jesus Christ, himself, is the Saviour, and there is no other." Another child earnestly dissuaded her mother from attending with the multitude, to do penance before two holy wells; telling her, "that if she read and understood the Scriptures, she would never again go to those wells during her life." And another child, aged 7 years, when dying, being asked, if she was afraid to die? answered, "Why should I fear? sure Jesus Christ is able to raise me from the dead! Is he not the resurrection and the life?"

From the Schools the word of God extends an enlightening and purifying influence to the cottages, and penetrates the strong holds of ignorance and superstition. The New Testament is the school-book for the children; their parents are pleased at hearing it read to them; it speaks for itself: their attention is engaged; they soon perceive that it is not that pernicious thing they were taught to believe it was; prejudice subsides, and admiration increases to an affectionate attachment and sincere reverence for the word of God; which, but for the Schools, they probably would never have heard of. And so sensible of the value of the Schools to their children, have some parents been, that when distance and the severity of the season would have prevented the children from travelling to the Schools, their parents have actually brought them thereto on their backs.

In former Reports, the Committee have mentioned the formation of Irish classes in some of the Society's Schools, and also the introduction of the New Testament in the Irish language for the benefit of these classes. They have now the pleasure to state, that teaching to read in Irish is sedulously promoted in every district in which that language is known; that an Irish class is formed in every School, when it is desired by the people, and likely

to be useful; that there were never more of these classes than at the present time; and that means are constantly used for the purpose of increasing the number of Teachers in the Irish language, and of forming Irish classes in appropriate Schools.

It has been mentioned, that the parents of the children who are taught in the Schools of the Society, have, by a happy re-action of knowledge and influence, derived considerable and important benefits. The Committee have also the pleasure to state, that the greatest attention is paid to ADULTS, who live in the neighbourhood of the Schools, and who can be induced to learn to read, either in English or Irish, after the working hours of the day, and on Sundays; that in the course of one quarter's attendance and instruction, many of them are able to read the New Testament intelligibly; and that these become Irish readers in the different villages where they reside. This collateral branch of the proceedings of the Hibernian Society is acquiring strength and enlargement—is assuming an aspect of the most favorable nature, and affording an anticipation of the most important and extensive benefits. The inspectors of the Schools are constantly employed as village readers. Every night they collect the young and the old in the villages nearest the Schools, and read the New Testament to them; and, in addition to these, all the masters of the Schools are occasionally village readers, together with the adult pupils of upwards of 70 Irish classes. On this part of the system and operations of this Institution, the Committee beg to introduce an observation, which has been made thereon, by a most intelligent and discerning person in Ireland,—“that the exertions of the Hibernian Society have done, and are doing, more to effect the moral and religious instruction of the great mass of the people in Ireland, than ever has been done since its union with Great Britain.”

It is surely most pleasing and gratifying to perceive, that the Society's

Schools, in connection with the introduction and daily use of the Word of God therein, have produced such direct and collateral benefits. Of the latter kind, the raising up Irish readers, and the zeal which they evince to make their fellow countrymen acquainted with the sacred volume, are of immense importance. But this is not all the good which has arisen from the foregoing premises. It has been remarked, with great satisfaction and delight, that some of the Masters of the Schools, not only become readers of the New Testament, but also appear to feel the power of Divine truth on their hearts. At their first connection with the Schools, they were Catholics; their engagement with the Hibernian Society obliged them to teach the children to read the New Testament, and to hear them repeat the tasks which they learn therein. Their minds have, by these means, been gradually enlightened; their hearts have been deeply affected; and their conduct has evinced, that, "though once in darkness, they are now light in the Lord." The Committee could give several instances to verify these observations, but they must, in this place, restrict themselves to the following:—

James O— was a Catholic, and quite a stranger to the Scriptures when he became a Teacher in one of the Society's Schools. He has said, that nothing but being obliged to do it, induced him to take the New Testament into his hands; and that, when the drudgery of hearing the Scripture lessons and tasks were over, he was glad to get rid of the book. In this way he went on during the first quarter of a year; taking care, however, to pay such attention to his pupils as that they all learned their tasks. D—, one of the inspectors, coming to the School, heard the children read, and asked them many questions out of the New Testament; during which, O—, the master, felt very uneasy, lest the Inspector should catechize him, as he found that he had no ideas on the subject. Having escaped, at that time, he resolved to be better prepared

against another inspection. This was the original cause of his attention to the Word of God, which he now began to read, and which, under the Divine blessing, enlightened his mind and gladdened his heart. After this, he not only seriously attended to the import of what he read in his otherwise unemployed hours, but feeling an anxiety to profit by the lessons read, and the tasks repeated in his School, he every day noted on a slip of paper the chapter and verse containing such passages as he did not understand, in order to reflect on them in his private retirements.

H— F—, when he commenced teaching in one of the Society's Schools, was wholly ignorant of the Scriptures. He has thus expressed himself:—"My progress in knowledge has not indeed been great, but it has been useful. You already see that I am better clothed; and I can tell you, my family is much more comfortable than they were when I first became a Teacher; and this is not altogether owing to the stipend which I receive, but to the Word of God, which has taught me to make a proper use of it; and, therefore, the good which I have received from that Word, is of far greater value than all I have received as a stipend, or may yet receive from the Society." In further conversation with him, he was found to be well instructed in the great doctrines of the Gospel; that he had learned to read the Irish Testament; and that he employed himself every Sunday in reading it to his neighbours.

(To be concluded.)

From the Missionary Register.

WEST AFRICA.

Some Account of Julia, a little African Girl, under the care of the Church Missionary Society.

As the opening of the minds of the little Africans under the Society's care, to sentiments of gratitude and to the fear of God, must give true pleasure to their friends and benefactors, we shall occasionally notice instances of this nature.

Our eldest girl, Julia, (says Mr. and Mrs. Klein,) answers with much feeling to almost every thing which is said to her. She observed, that, as she was but a little girl, and could not know God, or such things as we told her, she thought we had better teach her to work first, and then instruct her in these things. When we answered, that, though learning to work was of great importance, yet learning to know and please God was of much greater, she said, Then she should wish to know him, and how to please him, for she had not need to think of any thing else, as rice, and clothes, &c. were abundantly provided for her. She then observed, that, frequently when going to the brook for water, she said to our other girl, "Let us be good girls, and try to please our friends; for had we not been bought by these good people, we should have been sent over to America, and that would have been a very bad place for us." She then seemed much affected, and observed, that if she had not come into the hands of such good people, she should have thought much more of being taken from her father and mother; but now their loss was in a great measure made up to her. We were affected, and pleased, and encouraged to go on in this way.

In our first conversation with her, she told us, she would believe whatever God commanded. She has given us many pleasing proofs since, that these were not vain words. We hope that the Spirit of God influenced her to make that resolution.

We should mention a few things which seem to prove that she is influenced in her spirit and conduct by the truths which we teach her.

She sometimes goes to the brook to wash; and the women whom she meets there urge her to give them soap, and sometimes proceed to blows, because she resolutely refuses them. On one of those occasions, a girl struck her, and challenged her to come from the water, and she would fight with her. She answered, "No: I shall not fight: I fear God."—"What have you

to do to fear God?" said the girl: "he is not here: he is above."—She replied: "You think God does not see you; but he does: he knows all you say and do." Another time, two women urged her to give them soap, and to steal butter, &c. from us; and to bring it to them, and they would give her fruits. When they had wearied her with their solicitations, she said, "When I die, and God talks with me about stealing, what can I say? And when I burn, what can I do then?" This silenced them: they spoke not another word.

One day Mary, our little girl, who is a pleasing child, but rather sickly, came running to my wife, and told her that a boy in the yard had quarrelled with Julia, and struck her: "Well," said my wife, "did not Julia strike him again?" "No," said Mary: "she said she feared God." She told her, that, afterward, he followed her into the kitchen, and struck her again; and that Julia observed to him, that she would leave it to God.

Some time ago, Mary saw, at Mr. Wenzell's, a picture of our Lord hanging on the cross: she was often talking of it to Julia, who lamented much that she had not seen it. As they have no idea of worshipping images in this part of the country, I thought it would have no ill effect to show her one which I had. She expressed great delight when I told her she should see it: but when she fixed her eyes upon it, she sat silent for some time, and began to moan and sigh, and at length burst into such a violent fit of weeping, that it was with much difficulty we could pacify her: of course, we explained to her and the rest, as we had often done before, why he suffered. Afterward she sat very thoughtful, now and then uttering such expressions as these: "Well, I will never leave these people when I am grown: I will always live with Master and Mamma!"

A few days ago, my wife was under the necessity of correcting her. She afterward told her that she had hurt her. My wife said, "I meant to hurt

you; I was obliged to hurt you. You are a very good girl in such and such things; and you know I love both you and Mary very much: but because I let you talk freely to me, as if I were your mother, you become careless and do not obey me." She then traced back all the evils in her temper and conduct to the depravity of her heart, and explained very fully in what way that was to be made good. Julia heard her with fixed attention, and afterward humbly thanked her for the instructions which she gave her.

DOMESTIC INTELLIGENCE.

JEW'S SOCIETY.

On the 30th of December 1816, a Society was organized in the City of New-York, known by the name of *The American Society for evangelizing the Jews*. Its sole object is to make every possible and proper exertion, in dependence on the blessing of the God of Abraham, to bring the Jews to the acknowledgment of Jesus Christ of Nazareth as the true Messiah, and to the experience of the power of his grace.

Any person paying three dollars annually, shall be a member of the Society, or thirty dollars at one time, shall be a member for life.

Officers.

Rev. Dr. Philip Milledoler, D. D. *President*.

Peter Wilson, L. L. D. *Vice-President*.

Mr. John E. Caldwell, *Corresponding Secretary*.

Rev. Alexander Gunn, *Recording Secretary*.

Mr. Thomas Storm, *Treasurer*.

ADDRESS.

Whether we contemplate, dear Brethren, the general signs of the times in which we live, or the particular providences which have recently occurred in this city, and which have marked the case before us, does it not appear that we are called to do something in favour of the Jews?

That we are not destitute of encouragement, nay, that we are in duty bound to make the attempt, will, we think, appear from various and important considerations.

The restoration of that people to

the Lord is positively contemplated and predicted in numerous prophecies.

Encouraged by this circumstance, the church of God has never ceased, either before or since the destruction of Jerusalem, to offer prayer for them, and that to an extent which has not yet been, but will most assuredly be answered. They are also certainly included in the general commission, "Go ye into all the world, and preach the Gospel to every creature."

It is also believed, that there is nothing in their political, moral, or religious character at the present day, which presents a more formidable barrier to the spread of the Gospel among them, than when it was first propagated among them by the disciples of the Lord. Although to effect their conversion we have not the Spirit of God in his supernatural and miraculous works, yet we have him in the word of his grace, which is the power of God unto salvation, and in those Almighty operations of his providence upon the minds of men, by which he still conquers and subdues the most untractable and unyielding. Their civil relation to the inhabitants of this country is supposed to be favourable to the object we have in view: so far from being treated amongst us with insult and injury, as in other lands, they have enjoyed equal privileges with their fellow citizens. This circumstance ought to soften, and probably has softened, their prejudices against the Christians of these United States.

Although we recognize with pleasure that the Jews have suffered no immediate or direct persecution at our hands, yet we may not, and dare not assert, that they have never suffered at the hands of our forefathers. For this, so far as we have it in our power, we owe them reparation.

But is it not a fact, brethren, that the Jews have strong claims upon us on the score of gratitude? Were not the oracles of the living God in the first instance committed to that people? Have they not been the honoured instruments of preserving and handing

down to us Gentiles those precious and uncontaminated records? To whom pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," but to that people? Is it not true that of them were the fathers, and of them as concerning the flesh, Christ came, who is over all, God blessed for ever. Rom. 9. 4. 5. Is not that nation rendered illustrious above all others, by that single circumstance of the descent from them according to the flesh, of Messiah, that great Prince; that Almighty conqueror; that eternal Saviour? And who were the first Heralds of the glorious Gospel of the blessed God to the perishing nations? Who were Peter, and James, and John, and Paul, with their noble minded associates? Were they not Jews? These were the men who fully calculating upon the loss of all that is deemed valuable on earth, took their lives in their hands, and impelled by resistless love and zeal for their master's honour, and the souls of men, broke in upon that horrid darkness which overshadowed the nations.

But for their efforts, their intrepidity, their tears, and groans, and blood, we might, humanly speaking, have been to this day, worshipping with horrid rites the gods of our idolatrous ancestors. As, then, the blessings of the Gospel we enjoy are of incalculable worth, we owe, an unextinguishable debt of gratitude to the Jews, from whose hands we have received them. But there is another plea which must be offered on this subject, of no less weight than the former. It is the strong plea of humanity.

"If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, this plea will not, and cannot be unavailing. How many millions of that people are scattered at this day among the nations of the world? The dreadful imprecation "His blood be on us and on our children," Matt. 27, has been heard and answered. In some instances they are either wholly or partially deprived

of their own Scriptures, and in others incredibly ignorant of their contents. We may fairly presume that with the New Testament, which is founded upon and indissolubly connected with the Old, the great body of that people are almost wholly unacquainted. Infidelity in their own Scriptures is said to abound among them to an alarming extent, and is connected of course with corresponding laxness of morals. Though arraigned and condemned before the bar of God, and of their own consciences, as sinners, yet by the deeds of the law they still hope to be justified before God. The punishment of sin, if admitted at all, is supposed to extend only to this life, or at most to a future purgatory, in which personal suffering is to commute for transgression, and to make atonement for crime.

In vain do we look in their religious rites for that warm and devotional spirit which characterized the worship of their pious fathers. It is said, and we believe they have not been slandered, that their religious exercises are scarcely conducted with the form, much less with the spirit, of devotion.

The female character among them holds a station far inferior to that which it was intended to occupy by the God of nature and of providence; and their children, where semblance of regard is still preserved for ancient institutions, are in many instances taught to contemn and to blaspheme that worthy name which is connected with all that is valuable in life or cheering in death. Are the eyes of any of them partially opened to the truth? Do they discover a disposition to fly to the banners of the despised Nazarene? What contempt do they not experience? What opposition do they not encounter from their associates? What strong appeals are made, not to their reason, nor to the Scriptures, but to the love of kindred, to early attachments, and to their fears? These appeals, followed by corresponding acts, are certainly calculated in ordinary cases to arrest further inquiry, and to blast in its first appearance

the very germ of hope. In this description of the Jews it will be remembered that we are speaking in general terms. We do not by any means intend to say, that all which is here stated will apply to every individual and family among them:—we still hope better things of some of them, and especially of that part of the nation which is resident in this country. We believe, however, as a general statement, that what has been said of them is strictly correct.

Under these awful circumstances generation after generation are descending to the tomb, and entering the eternal world. How thick, how strong, how dreadful is the veil that is upon their hearts! and shall no effort be made by us to rend it? Shall they be suffered to perish before our eyes, and no attempt made to pluck them from the burning? Is not their situation calculated to excite our sympathy and call forth our exertions? And shall we slumber in apathy over their tremendous misery?

Can we behold a Jew without emotions of compassion, or contemplate his situation without pain? If so, how can we flatter ourselves that we possess the spirit of our Master, or of the friends of our Master? Do we remember how he, the Lord Jesus, laboured among them? Do we remember his prayer for them on the Cross? Have we buried in oblivion the transactions of the day of Pentecost? Thousands on that memorable day, whose hands were yet reeking with his blood, were made the monuments of his mercy. What ardent zeal is manifested by the Apostle Paul in behalf of his brethren, his kinsmen according to the flesh? Did not that zeal pervade the whole college of the Apostles, and where or when has it been extinguished among the Disciples of the Lord?

We hope that none will object to the work of attempting their salvation. What reasonable objection to it can be made? Is it their attachment to their ancient worship? Is it their hatred of Christianity? Is it the hardness of their hearts—their unwillingness to

receive instruction—or their malevolence toward those who labour in their cause? Ah, if the Apostles of the Lord had reasoned in this manner, we might have been to this day like the Jews, without hope and without God in the world. No objection of this kind will apply to them which would not have equally applied to the Gentiles of other times, as well as to the Gentiles of the present hour.

But let it be remembered that the weapons of our warfare are mighty through God to the pulling down of strong holds. 2. Cor. x. 4. They have been found so in all former ages, and time has neither diminished their value nor impaired their strength. But will not a public attempt of this kind alarm the fears of Israel? Will it not strengthen their prejudices, call forth their resentment, or lead to the adoption of extraordinary measures on their part to counteract it? Such objections have occurred to our minds, but why should we anticipate them? Duty belongs to us, consequences to God. The better informed among that people will undoubtedly take the lead in these matters; and why should we expect from characters of that description any opposition to a temperate and fair discussion of topics which involve their everlasting interests? But admitting for a moment that such opposition should be made, we are still treading in the footsteps of Christ and the Apostles. What could be more public than their intention to evangelize the Jews? Or what resistance have we to expect equal to that which they were called to encounter? Yet in the face of resistance they were successful. The reasons are obvious: The Redeemer lives, and great is the power of truth.

When to these considerations we add the success of our brethren in Europe, and the general opinion of the Christian world, that the time of Israel's restoration is at hand, it is humbly conceived, that we are not only justified in praying for it, but that we are also urged to prompt and vigorous exertions to effect it.

With the accomplishment of this object, brethren, is connected the glory of God—the honour of the Redeemer—the prosperity of Zion—and the diffusion and establishment of the faith once delivered to the saints. Let it not be forgotten that the restoration of the Jews is to be a signal for the conversion of the great body of the Gentiles. It is more than probable that through their instrumentality as Missionaries of the Cross, those Scriptures will be fulfilled which relate to the general conversion of the Gentiles. For such a work, from the spirit that will be poured out upon them, and from their intimate acquaintance with the customs and languages of the nations among whom they have resided, they will be peculiarly well qualified. The Millennial period may therefore be considered as indissolubly connected with their conversion. See Zech. viii. 23. and Roman xi. 12, 15. When that great event will take place in its full extent is a secret with God. It may not occur in one day. But are we then justified in doing nothing for its accomplishment? The times in which we live are extraordinary. Never perhaps since the days of the Apostles have so great exertions been made, as are now making for the propagation of the Gospel. Our efforts in this cause will correspond with those of all other associations for the promotion of truth and righteousness. Should the great Head of the Church see fit to crown our labour with success, what cause will it present of joy in heaven, and gratitude on earth; and may we not hope even in the case of a supposed eventual failure of our object, that the spirit which governs us will be excited or promoted in other parts of Christendom, and that a foundation will be laid for future and more successful exertions in this glorious cause.

"Should present attempts," said a late writer on this subject, "be premature and wholly ineffectual, yet they will be remembered with unutterable delight in those happy abodes where 'the works of the righteous do

follow them," and the thought of the heart is not forgotten that we have done what we could, when God shall say to us, as he did to David, "thou didst well, in that it was in thine heart." 2 Chron. vi. 8.

To conclude—As final prosperity in this measure must depend on the Almighty co-operation of a redeeming Saviour, we entreat all those who have the hope of an interest at the throne of grace, to offer, both in public and in private, more particular, more extensive, and more fervent prayer to God, than has been usual, for that people in general, and for the success of this object in our own city in particular.

By order,

PHILIP MILLEDOLER,
President.

* * The Society hope for and calculate on the aid of Auxiliary Institutions, and of individuals in different parts of the United States, who may be friendly to the promotion of this interesting object.

AMERICAN MISSIONARIES.

Extracts of a letter from the Rev. Mr. Meigs, addressed to the Treasurer of the Amer. Board of Com. for For. Mis.

COLOMBO, APRIL 9, 1816.

Dear Sir,—Having now an opportunity of sending direct to Calcutta by private conveyance, which will save a heavy postage, I shall embrace it, and spend what time I have, in giving you some general account of our affairs. Since the departure of the Dryad for Calcutta, no remarkable occurrence has taken place respecting us. One general observation however, may with propriety be made, in reference to all the measures which we have adopted since we took up our residence in this place. It is, that we have had uninterrupted prosperity and success. All our plans have succeeded far beyond our expectations. We find here many warm friends. Indeed many, who make no pretensions to religion, are forward to render us all the assistance that we need. The dispen-

sations of God's providence towards us, from the time we left our native shores to the present day, have been such as to cause us all to unite in making the observation, that *God is evidently trying us with mercies* instead of afflictions. Our voyage was remarkably pleasant. Many things conspired to render it so. Our reception and treatment, in this place, have been all that we could wish. We are alive, and in health. We are all of "*one heart, and one soul.*" We hope we shall "take heed lest we fall out by the way." We will bless God for the past, and rely upon his grace for the future. Indeed we are determined, as soon as we can remove, and become settled in our new habitation, which will be in the course of next week, to set apart a day for thanksgiving to God, in view of all the mercies which we have received from him. We expect in the course of this week to form ourselves into a church, and to celebrate the ordinance of the Lord's supper on the next Sabbath. Mr. Chater kindly offers us his place of worship in the fort for this purpose. Our Methodist brethren here have expressed a desire to commune with us, and also that we should commune with them, at their place of worship. There is divine service here at the Episcopal chapel in the morning; and, on that account, neither the Baptists nor Methodists have been able to collect a congregation in the forenoon. They have their seasons of worship in the afternoon and evening.

We have written to our brethren at Bombay; but as letters are *two months* in going and returning, we do not expect an answer in some weeks. The probability now is, that we shall all tarry at Colombo through the S. W. moonsoon, that is for six months from the time of landing. *At least a part of* us will. We have taken great pains to obtain information respecting the different parts of this island, particularly Jaffna including the whole district. For this purpose we have conferred with Sir Alexander Johnstone, the Rev. Mr. Palm, and Christian David; all of them well qualified to

give us accurate information on the subject. The district is now almost destitute of Christian instruction. Mr. P. is settled here over the Dutch church; and Christian David for the present is here, over the Malabar congregation, under pay from government. Mr. Lynch, a Methodist, is the only Missionary now in the district. The gentlemen above mentioned are extremely anxious to have us settle there. They represent it as an excellent missionary field, and very destitute. Sir Alexander Johnstone says, there ought to be 35 missionaries there, the number of parishes into which the district is divided. He speaks very decidedly against the policy of some Societies, in *scattering* their missionaries so much, by which means little or nothing that will be lasting is effected. Our friends here know, that we cannot decide upon any missionary station till we hear from Bombay. We are therefore anxious to hear. We shall not, however, decide, till we also hear from the Baptist missionaries at Serampore; as we wrote to them for information by the Dryad. At present, after strengthening the mission at Bombay, if it is practicable, we deem Jaffna a place of the next importance. We are not, however idle; and we hope that we shall promote the common cause while we remain here. We frequently preach in English, both for brother Chater, and for our Wesleyan brethren. We have entered into a correspondence with the Hon. and Rev. Mr. Twisleton, on the subjects of *schools and preaching by interpreters*. He has written to the Governor on the subject, and will undoubtedly obtain his approbation. His Excellency is now absent, on a tour through this island. Mr. T. thinks we may obtain private schools for Europeans both male and female, which will be profitable to the mission. The shortness of the time of our continuance in this place, is an objection against our engaging here in *native free-schools*, as we proposed. In the room of this, Mr. T. proposes that we should undertake to instruct a number of the natives of

the higher class, in *theology*, whom he designs ultimately to become preachers of the Gospel to their countrymen. This appears to be a favourite subject with Mr. T. and we perfectly coincide with him in his views of its great importance. He wrote to us this morning, that he had obtained *ten*. These, we expect soon to have under our care. On the subject of preaching by *interpreters*, he gave us to understand, that it might be done with profit to the natives, provided *good* interpreters could be obtained. He was finally so obliging as to offer us occasionally both his Cingalese and Malabar interpreters. Indeed he is very kind to us, and ready to assist us in any way that lies in his power. The Methodist Society in England have at present five missionaries on the island, who came out with the late Dr. Coke. Mr. Ault is dead. Messrs. Harvard and Clough are stationed at Colombo; Messrs. Squance and Erskine at Point de Galle; (pronounced here *Gaul*;) and Mr. Lynch at Jaffna. They came out with the design of staying only seven years, and they expect new ones to be sent to supply their places before that time expires. Their mission was very liberally fitted out. They have here a printing press, and are printing the new translation of the Cingalese New Testament.

The Treasurer of the Female Auxiliary Bible Society, of this city, would gratefully acknowledge the reception of \$5 from the Youth's Society of New Haven.

This repeated instance of their disposition to do good, cannot fail to receive the warmest approbation of all who value the Word of God as their guide to eternal life.

DEAF AND DUMB.

The Hon. Elias Boudinot, of Burlington, N. J. has given 500 dollars to the Asylum for the Deaf and Dumb in Hartford. 6000 dollars have been received by this Institution from Boston and Salem; 2000 from Albany; and 3000 from Hartford. A collection is

now making in Philadelphia, and is soon expected to be made in New-York. The Legislature of Connecticut has granted 5000 dollars.

BIBLE SOCIETIES.

A Bible Society, Auxiliary to the American Bible Society, has been recently formed in and for the County of Broome, N. Y.

The Bible Society of Lexington, (Virginia) recently instituted—an auxiliary to the American Bible Society.

A gentleman, who was engaged as Tutor in the family of a Foreign Princess, translated "*The Dairyman's Daughter*" into the language, and made it an exercise for the children. The Princess listened while the children were receiving instruction, and the Tract became the blessed instrument of her conversion.

For the Religious Intelligencer.

HOPE.

There is a charm for those who mourn,
And waste their nights in sorrow;
It is a star of glory born,
That gilds the dawn of morrow.

It lights the lonely pilgrim's way;
It cheers the gloomy prison;
And on misfortune's darkest day
This friendly star has risen.

It cheers the watchman mariner,
On ocean's midnight wave;
But sheds a peace, diviner far,
Upon the good man's grave.

Sweet hope! the lonely pilgrim's star,
Shines with no meteor blaze;
But with a light divinely fair,
Illume's life's dreary maze.

This is the lamp, whose heavenly ray,
Dispels the prison's gloom;
And on the night of sorrow's day,
Sheds joy's sweet smiling noon.

This is the star, which once arisen,
Shall never cease to shine,
Till the Arch-angel's final trump,
Shall sound the knell of time.

It is a pledge of glorious rest,
To weary mortals given;
A flower we cultivate on earth,
To reap the fruit in heaven.

Hope is the charm for those who mourn,
And waste their nights in sorrow;
Sweet hope! the star of glory born,
That gilds the dawn of morrow.

New Haven, Jan. 21st 1817.